



THE
H O N O U R.
OF THE
G O U T.



Price One Shilling.

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THE
H O N O U R
OF THE
G O U T:

O R,

A Rational Discourse,

DEMONSTRATING,

That the *GOUT* is one of the greatest Blessings which can befall Mortal Man:

That all Gentlemen who are weary of it, are their own Enemies:

That those Practitioners who offer at the Cure, are the vainest and most mischievous Cheats in Nature.

By Way of LETTER to an eminent Citizen:
Wrote in the Heat of a violent *Paroxysm*; and
now publish'd for the common Good.

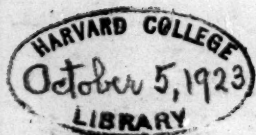
By PHILANDER MISAURUS.

L O N D O N:

Printed for R. GOSLING, at the Crown and
Mitre against *Fetter-lane* in *Fleet-street*.

M.DCC.XXXV.

✓ Med 263.26



Gratis



To all the numerous Offspring of APOLLO ; whether *Dogmatical Sons of Art, or Empirical By-blows.*

To all *Pharmaceutick* Residentiaries in Town or City : Also to all strolling Practitioners and Impostors.

GENTLEMEN,

IF this LETTER shall happen in any Measure to spoil your Trade, Heaven make me thankful : For well I know, that yours is the very Trade of two famous Princes, that have (by one Method or other) rid out of the Way very great Numbers of Men.

A Malefactor

A Malefactor condemn'd to die, ought to be free from all Manner of Insults as he goes to Execution. I know it ; and therefore do not dedicate this LETTER to you by Way of Insult ; but friendly to mind you, That since your unrighteous Trade is broke, or breaking, you would timely bethink yourselves what honest Employment you may be fit for. If you'll take my Advice, you shall travel : For to your Sorrow, you have known an overgrown Farrier from abroad, make a great Doctor in England. Why should not you make as good Farriers abroad, as they do Doctors here ?

This is certain, like true Farriers, you have prescribed to many a weak Man a Medicine for a Horse.

So then for the Materia Medica, 'tis the same. Nothing will be troublesome and uneasy to you in your new Profession,

DEDICATION. iii

feſſion, but that you ſhall never get as much by praſtiſing on the Spavin as the Gout : But you muſt be content with leſs Earnings. What ! you can't in Conſcience expect as much for killing a Horſe, as a Man.

To this Change of your Profeſſion, not only the Diſcovery of the Frauds and Dangers thereof, but alſo the Name of your Great Patron Hippocrates invites. What are You more than He ? Come, come, τὴν ὄμην καὶ τὴν τέχνην μεταμέλειτε ; Change Name and Profeſſion : Better a Murrain among Horſes, than a Plague among Men.

Having thus obliged you, Gentlemen, in an Epistle Dedicatory, by minding you of the imminent Decay of your Practice upon Human Bodies, and teaching you how to make the beſt of a bad Market, by trying Experiments upon Horſe-fleſh ; I hope you will make

iv DEDICATION.

me that grateful Return, as to prevent the Obligation I confer on you from turning to my Prejudice.

Therefore if any Gouty Person that may happen to malign you, shall object against me, and say, I had better have made a Forlorn Regiment of you, and sent you to have been knock'd o'th' Head in Flanders, than given you a Licence to kill Horses; Remember to say this for yourselves and your Benefactor: That when the Devils were ejected out of Human Bodies, they were suffer'd to enter into Swine.



UPON



UPON THE
First Fit of the Gout.

WElcome, thou friendly Earneſt of Four-
[ſcore ! }
Thou that alone haſt got the Sov'reign Pow'r
T'attend the Rich, unenvy'd by the Poor !
Thou that doſt *Æſculapius* deride,
And o'er his *Gallipots* in Triumph ſtride !
Thou that art us'd t'attend the *Royal* Throne,
And underprop the Head that wears a *Crown* :
Thou that doſt oft in *Privy Council* wait,
And guard from dozy Sleep the Eyes of State :
Thou that doſt oft in pamper'd *Prelate's* Toe
Emphatically urge the Pains below :
Thou that upon the *Bench* art ſeated high,
And warn'ſt the *Judges* how they tread awry.
Thou that art always Half the *City's* Grace,
And add'ſt to ſolemn Noddle ſolemn Pace.
Thou that art us'd to ſit on *Lady's* Knee,
To feed on *Jellies*, and to drink *cold Tea* :
Thou that from Velvet Slippers ne'er art free :
Whence is this unfought Honour unto me ?
Whence can this mighty Condeſcenſion flow,
To viſit my poor Tabernacle ? — Oh !

B

THUS

THUS *Jove* vouchsafes on *Ida's* Hill to sit,
At poor *Palemon's* Cott, to take a Bit :
Pleas'd with his poor but hospitable Feast,
Jove bad him ask, — and granted his Request.
So do Thou grant (for Thou'rt of Race Divine,
Begot of *Venus* by the God of *Wine*)
My humble Suit, Either to give me Store
To entertain thee, or ne'er see me more.



ADVERTISEMENT.

THIS Piece (as appears from many
Passages in it) was wrote towards the
Beginning of the Reign of King WILLIAM.
The Author is since Dead.



THE



T H E
H O N O U R
O F T H E
G O U T .

S I R,



Owe you a greater Observance,
more profound Respects, and
heartly Thanks, for Favours to
which I had no Merit to pre-
tend, than I am able to express;
should I make Words and Phrase my Stu-
dy : But I am not like to do that at present ;
for you have us'd me so of late, that you
tempt me to think, you are going to put
as much despite into one Scale, as ever you
put Obligation into the other. Why, Sir !
I am inform'd that your Worship, not ha-
ving a right Sense of Things, nor the Fear

B 2

of

of God before your Eyes, should, to the Disgrace of your own Virtue, give your Tongue the Liberty, in an open *Coffee-house*, to speak ill of the *Gout*. Of the *Gout*, Sir! which, if you look on as a Disease, you ought to welcome as the most useful and necessary Thing that could have happen'd to you. But if you consider as becomes you, then, with me, you must reverence it as a Power Divine ;

On whose sacred internodial Altars, I
Each Spring and Fall at least will sacrifice
Morbifick, painful Loads of Matter tararous,
With Recrements of nervous Juice impreg-
(nate.

WOULD you yourself, Sir, patiently endure the Honour of our Great Master, our Rightful and Lawful King, to be contemptuously reflected on, by e'er a Recreant Piece of conscientious Priestcraft that infests the Town? Then why should not I be concerned for the Honour of my great Master, the *Gout* ; who claims not, 'tis true, the Power he exercises over me by any Hereditary Pretence, but from an Origin altogether as sacred and indisputable, *viz.* some voluntary Acts and Deeds of my own ?

YET

of the GOUT.

3

YET you could say, That when the Almighty God had, out of rude *Chaos*, built this goodly Frame of Nature, which we see, and form'd his Noble Creature, Man ; he indulged the Devil to create some one Thing ; and his damn'd Envy gave Being to the *Gout*. Now I am confident, Sir, and have great Authorities for it, that if the Devil ever created any Thing, it was the *Doctor* ; of whom since you have made so much Use, I know not but it may be rationally inferr'd, that you have dealt with the Devil.

THE *Gout*, Sir, whether you know it or no, was postnate to the Creation, and younger something than the Fall of Man ; who having incurr'd the Sentence of Death, the friendly *Gout* was sent in Mercy down from Heaven, to lengthen wasting Life. By my Consent, you should never have the *Gout*, who have no more Consideration in you than to blaspheme it.

I ALWAYS took your Worship for a Person the most accomplish'd our City has ever bred. I imagin'd that you thoroughly understood most Things : But it could never enter into my Head, that you should fall into so prophane an Error as to think, into so rash a Practice as to speak ill of the

I

Gout.

Gout. But because my Soul has been full of humble Deference to your Worship, I will be at some Pains to recover you to your right Mind, and a due Veneration of that friendly *Demon*, the *Gout*. For tho' you may value yourself, and reckon that no girding Satyrift can take up the old Proverb against you, and say, That *you are afraid of your Friends, when there are none near you*; yet, what is worse, they may reproach you with this disgraceful Truth; *You are afraid of your best Friend, when he kisses your very Feet.*

Now, upon this Subject having no need to use the inveigling Arts of Oratory; I shall not, with Tropes and Metaphors, with Flourishes and Amusements of insinuating Words, seek to divert your Mind, and cheat your Judgment; but to make my Work the shorter, and do it effectually, press you with plain Demonstration.

YOUR Error, Sir, was this; That the Devil created the *Gout*. I prove he did not.

YOU know, Sir, that the *Man of Sin*, the *Son of Perdition*, best known by the Name of *Antichrist*, is the *Pope*. You must not doubt of this; for 'till the Days of that

that excellent Prelate, Archbishop *Laud*, the whole Stream of Protestant Interpreters gave it so. A learned Chaplain of his has put that Character upon the *Grand Signior*: And a famous Annotator has taught our Church to split *Antichrist* into *Simon Magus*, and his *Gnostick* Followers.

I MUST confess, I have a Sort of a Respect to these Authorities: But the Body of modern Dissenters, and the general Agreement of Interpreters, *Whig* and *Tory*, in the Age before, weighs them down. Take in then the Lay-Mobility of the Nation, (who should know something, but are confident of nothing more, than that *Antichrist* is the *Pope*) and your Worship will agree it with me, that that's the plain Truth of the Matter.

By the Way, I will observe one Thing; which will not trouble my Demonstration, but let your Worship see, how ready I am to allow you in your Speculation all that can reasonably be desir'd.

A CELEBRATED Author notes, That the Ancients described *Antichrist* by the Phrase of *πρωτότοκος τῆς Σαλᾶς*, the *First-born of the Devil*. Supposing now that the Devil created something, as you contend; you see, it could not be the *Gout*: At least, not
if

if you'll be judg'd by the Fathers ; but rather *Antichrist*, or the *Pope*.

I DESIRE your Worship to consider next, That you shall not read in *Platina*, *Onuphrius*, or any later Antichristian Biographer, that ever foetid Toe of *Pope* was visited with beneficial *Gout*. But had so great a Blessing been created by the Devil, as you fondly imagine, the Devil had for certain bestow'd it on his First-born, the *Pope* : Nay, and then too, instead of the filthy Scrutiny through the Porphiry Chair, for old and wasted Testicles, the Deacon had only pull'd off the Stocking of the Elect ; and the ratificatory Report had been, *Dominus noster Papa habet Podagram*.

IN short, Sir, *Antichrist*, or the *Pope*, (for they are one and the same First-born of the Devil, according to the Ancients) being never favour'd with the *Gout*, it is plain that the Devil did not create it, ὁ πῦρ ἐδεί δειξέου ; which was the Thing to be demonstrated.

HAVING thus, Sir, utterly confounded your Error ; my next Labour shall be, to instruct you in a sounder Persuasion. The *Gout* was sent in Mercy down from Heaven, to lengthen wasting Life.

THE

THE Seat of this friendly *Dæmon*, by whom every afflicted Man receives a Thousand times more Benefit, than ever *Socrates* by his ; his Seat, I say, is in the nervous Parts : He commonly visits the *Internodia* of the Bones of the Feet ; sometimes the Hip, the Knee, the Elbow, Shoulder, Wrist, and Ankle. But to prove its Divine Original, I will proceed methodically, and from his lowest Commendations, ascend by Six just Steps or Degrees, 'till I have rais'd him above the Stars, and enter'd him among the Celestial Spirits : To whom, Sir, you will then be tempted to offer up your Oraisons in the prescribed Form, at the End of an old Manuscript Missal, communicated to me by a learned Antiquary, a great Collector of those Rarities. The Form this :

‘ BLESSED *Gout* ; most desirable *Gout* ;
 ‘ Sovereign Antidote of murdering Maladies ;
 ‘ powerful Corrector of Intemperance ;
 ‘ deign to visit me with thy purging Fires,
 ‘ and throw off the tophous Injury which I may have suffer'd by Wine
 ‘ and Wit, too hard for the Virtue of a
 ‘ Devotee upon a Holy Festival : But fail
 ‘ not thy humble Suppliant, who needs
 ‘ thy friendly Help, to keep his tottering
 C Tenement

‘ Tenement in Order : Fail him not, every
 ‘ Vernal and Autumnal *Æquinox*.

I KNOW some precise Doctors are against all Invocation of Saints : At present I shall not dispute with them ; but they must grant me, that there's more to be said in Justification of such a Prayer to the *Gout*, than can be said for the Offices directed to any other Saints, not excepting the Virgin. For I defy their Worshippers to prove, That there has been the Tythe of so much Good done by them all, as I shall prove has been done by the beneficial *Gout*.

I BEGIN at the lowest Step, and note,

FIRST, *The Gout gives a Man Pain without Danger.*

IT is possible, I confess, that a Sick Man, if he were directly ask'd to declare his Sense of the Matter, might refuse to acknowledge the Benefit of *Pain without Danger* ; for Sicknefs and Peevishnefs commonly go together : But mind his Discourse at another Time, when he talks from the Heart, and is not upon his Guard : Then,
 O then,

O then, *Pain without Danger is a blessed Thing.*

FOR Instance: ——— Suffering under a painful threatening Distemper; What's his first Question to the Physician, but this? 'Doctor, Pray be plain with me, and let me truly know what I am to expect. Don't flatter a Sick Man; but tell me, Am I like to recover, or no?' That Pain, you see, which he suffers, does not at all trouble him: He's only afraid he shall die. Secure him against that Danger, and all is well with him. Cut, slash, burn; no Pain is grievous, if it promise to set us out of the Danger of Death.

WHEN the other Doctor comes; the Physician of the Soul, I mean, whose Coming bodes no good to the Body: He tells the Decumbent a long Story of the Pains and Misery of Life, in order to make his *Nunc dimittis* go down the easier. But that Method seldom takes; for not One of a Hundred is so bad, but he's content to live, and put the rest to the Venture.

THE Fear of Death is generally more grievous, then all the cruel Pains of a wretched Life. But since we must have

Pain while we live, give me the Pain of the *Gout*, which has no Danger attending.

HERE some malevolent Adversary may importunately object, Did never any Man die of the *Gout*? To this I answer.

1. I HAVE not yet affirm'd, That the *Gout* can make a Man immortal: Tho' I will boldly say thus much; It very often keeps a Man alive, till all his Friends are weary of him.

BUT, 2. Should I venture to say, that the *Gout* has in itself the Power to make a Man immortal, it ought not to seem so very strange, all Things being consider'd. If that be true, which some Authors write of the Noble *Paracelsus*, he had the Secret to make a Man immortal; and I would not say he ly'd, tho' himself dy'd about Forty: For perhaps he did not like his Company: But it must have been by way of his Discovery, to give any Man the *Gout* when he pleas'd. In that I am positive.

HERE the Objector will scornfully put me in mind, That *Gouty* Persons 'scape Death no more than other Men: Which is very true; but that's because Men are Fools, and don't know when they are safe.
They

of the GOUT. 11

They must be curing the *Gout*, forsooth ; and to that End they deal with the Doctor, *i. e.* with the Factor of Death, the Emissary of Hell, the Purveyor of the Grave : Damn'd Alchymist, good at Calcining nothing, but Living Bodies into Dust and Ashes.

LET every one bear his own Burthen : The *Gout* has nothing to do with the Carnage of the Doctor.

ALL that can be rationally said against the *Gout*, is, That it does not actually preserve Men, in Spite of their own Folly, and the Doctor's Ignorance. And yet there is the Right Honourable Sir R. H. the *Gout* is so salutary to him, that those two *Swiss* Doctors can't dispatch him. What would a certain Lord give, that those two coagulating Spirits could remove his Honour's *Gout* ? But say I, *Gout*, *bold thy own* ; for Earth has more need of the Cripple, than Heaven of the Saint.

AND now, Sir, let me tell you a Story ; the famous *Willis* shall be my Voucher, who dissected the Body of the Reverend, Learned, and Pious Dr. *Hammond*, kill'd purely by his Friend ; who unhappily taught him a Medicine to cure the *Gout* ;
2 upon

upon the Success of that Medicine, the Doctor's old Nephretick Pains return'd, and in a Fortnight dispatch'd him.

THEREFORE for your own, for your Lady's, and for your Childrens Sake, Sir, welcome the *Gout* to your House; and shut all your Doors against the Physicians: I'll warrant you for upwards a Hundred.

LORD! how glad shall I be, to see 'em pick Chalk-stones out of your Worship's Feet, some Forty or Fifty Years hence! By that Time, you'll have learned so much Patience, as never to roar for the Matter. But if you do roar, [for that may be then as you use yourself now] they that look on, if they love Life, will envy, not pity you.

INDEED, you are already a fit Object for the Envy of thinking Men; for I have heard you confess that yours is an Hereditary *Gout*, and that's for the better. An Hereditary *Gout* is a far greater Happiness than an acquir'd one. What a deal of Intemperance, and amorous Excesses, might it have cost your Worship, to have got the *Gout* before Forty; whereas now you have the mighty Blessing for nothing, *Sorte nascendi*? It is your Birth-Right, Sir: Never think of parting with it:

PERHAPS

PERHAPS you may be now tempted to ask me, How I acquir'd my Gout? I shall not be shy to satisfy your Curiosity, for I came by it honestly.

WE Scholars have a Way by ourselves to come at the Blessing, without ever being beholden to the God that cheers the genteel Candidate of the Gout by Day, or the Goddefs that entertains him on Nights. We lead sedentary Lives; feed heartily; drink *quantum sufficit*, but sleep immoderately: So that the Superfluities of our sober and grave Fulness not exhaling, we very honestly prepare tartarous Matter for the Gout, for the beneficial Gout, which gives us Pain without Danger.

ASCEND we now the next Step; which advances the Honour of the Gout.

2. THE Gout is no constant Companion; but allows his Patients lucid, joyous Intervals.

HUMAN Nature is so fram'd, that no one Thing is agreeable to it always; therefore it is well for us that the World is so full of Changes, The Earth we tread on, the Seas we sail on, the Air we breath in, the Starry Firmament expanded round us,
have

have their continual Vicissitudes which all make for our Advantage and Delight.

THE Body of Man is a true Microcosm in this Respect, for it never continues in one Condition: And upon the same Account, his Mind is a very fit Guest for his Body; for, at different Times, he thinks and speaks different Things:

—*Modo Reges atq; Tetrarchas.*

Omnia magna loquens, modo sit mihi. —

Sometimes he'd talk of Heroes and of Kings,
In mighty swelling Numbers, mighty Things!
And then, again, let gracious Fortune give
A little Meat and Drink, enough to live;
Let her a Coat to keep out Cold present,
Altho' 'tis thick and coarse he'll be content.

Mr. Creech.

How welcome is a Guest, that knows when to be gone? But if his Stay be longer than ordinary, we are ready to thrust him out of Doors. For these, and the like Considerations, the Way of the Gout's dealing with his Patients can never be enough esteem'd.

WHATEVER

WHATEVER some impatient, weak Minds may think, 'tis manifest that the *Gout*, by his coming and going, takes the right Course to be very agreeable and obliging. Weak People may curse the *Gout*, and wish to be wholly excus'd from his intermitting Visits: But I look upon such People as Men that are weary of the World; and being willing to leave it, I grant they have Reason to be angry with the *Gout*; with the *Gout*, that folds their Mortality so fast about them.

YOUR Worship has been guilty of this Impatiencè; but I hope to recover you to a better Mind.

I HAVE already shewn you, That to a wise Considerer, the Absence of Danger takes off from the Pain of the *Gout*: But some Pain there is, and ought to be; for constant Health has no Relish; 'tis an insipid dull Thing.

THAT Reverend Calvinist, Dr. Twiss, affirms, That 'tis better to be *Damn'd*, than *Annihilated*. I might, I suppose, with less Offence affirm, That 'twere better to be *Dead*, than never to be *Sick* of the *Gout*. Nay, this I am sure of, That all the sober and experienc'd People will be so far from
D taking

taking Offence, that I shall have them on my Side, if I venture on that Paradox. For how often have I heard a grave Adviser, one that had try'd Health and Sickness (alternately) for many Years, tell the robust, young, riotous Fellow, that he knew not the Value of Health? No; how should he, having never been sick?

BUT why should his sober Adviser press him to be careful of his Health? That's the Way never to understand the Deliciousness of it: By that time he gets the *Gout*, he'll thoroughly understand the Matter, I'll warrant him.

SET me two Men together, one that never knew Pain, and another newly recover'd of the *Gout*; observe them both narrowly: In the former, perhaps, you may perceive an easy, even Temper; but the latter is ravish'd with Joys and Satisfaction, which if his Tongue does not declare, his Hands, and Feet, and Gesture shall.

HOMER says, That the Beauty of *Helen* was a Prize worth all the Blood spilt thro' the long Course of a Ten Years War. *Homer* would not have redeem'd those Lives by the least Injury to that adorable Lady.

SUCH

SUCH are the lucid Intervals between Heart-breaking Fits of the *Gout*, worth all the Ravings and Roarings, which the violent Paroxysm forces from the tortur'd Patient: And who would spoil the refin'd Pleasure of his Recovery, by wishing to have one angry Throb, one heavy Groan bated him.

Si parvis componere magna liceret.

IF we might compare great Things with small, the *Gout* is to Health, as Ham and Tongue to Wine or rather, as *Ζώνη & Ψόχην* to the Lover's Congress.

COURAGE, Sir, and be advis'd by me. 'Tis good Advice I am giving, and you shall have it *gratij*. When your Foot swells, and burns, and throbs, banish all foolish Sorrow and Repining; instead whereof, let swelling Joys dilate your generous Breast: When sharp, fermenting Juices (not easily miscible) shall meet and by their furious Contest, cause cruel Twitchings of your nervous Fibres; comfort your Heart, and be extreamly pleas'd. When Masculine, Acerous Recrements shall, with Female Tartarous Matter, mix, engender, and beget a Tophous Mass; when that same Tophous Mass shall lodge

in the *Internodia* of your Worship's Bones, entertaining you with a rending Solution of Continuity; then let your Soul triumph: But touch not, taste not the *Crumen-Emulgent* Doctor's Emulsions, Julips, Apozems; nor let his Repercussives or Resolvents, Cataplasms and Anodynes, touch you. So let your Friend the *Gout* take his Course, and maul you soundly.

O! So easy, so pleas'd, so joyous, so happy, so bless'd will you be, when the Turn of Health shall come! Why, Sir, you'll be in Heaven; in Heaven, while you are on Earth! You'll be entirely beatify'd on this Side the Grave; and that's more than *Solomon* has arriv'd at yet, [if you can give any Credit to a *Catholick* Painter] for but one Half of him is glorified; the other fries in Flames, vex'd by tormenting Devils. Like the Noble *Shaftsbury*, in *Windsor-Hall*: Beshrew the Painter for — his Pains.

Fas est & ab hoste Doceri:

LEARN of our common Enemy, Sir, I fancy the late Tyrant solaces his Exile, with the Expectation of a Return to trample on the Liberties, and riot in the Blood of *Hereticks*: But before ever that dismal Day

Day come, may the *Gout*, my Life's kind Preserver, and my dear Life itself, forsake me. Only I will make it in my Bargain, I will not stand to this Wish, if my Help can contribute any thing to oppose his Invasion.

I AM much of the Mind, Sir, that by what I have said already, you are becoming a Profelyte: But before I have done with you, you shall chuse to part with your Eyes, rather than your true Friend the *Gout*. The mighty Blessing whereof that you may the better understand, mount with me one Step higher, and then take notice of this further Advantage of the *Gout*.

3. *THE Gout presents you with a perpetual Almanack.*

AND that it may never be out of the Way, but ready always for your Worship's Use, safely deposits it in the *Internodia* of your Bones.

BAROMETERS, *Thermometers*, and other the Inventions of Men, (not yet perfect Masters of their Art) serve more for the Delight than the Use of the Curious; but the useful Pains of the *Gout* give your Honour

Honour trusty Prognosticks of the Seasons. As often as a moist Constitution of the Year, *South* or *North* Winds, or Snows are at Hand, you predict those Things from the Accesses of your Pains: And by the Absence of your Pains, you foreknow the contrary. So, one Way or other, your *Bone-Almanack*, serves for all Changes.

OUR *Lilly's* and *Gadbury's* foreknow when it shall be Rain-like or Snow-like: But what your Honour foreknows by Means of the *Gout*, does afterwards actually come to pass. Dr. *Goad* knew more of the Stars and their Positions than you, but not Half so much of their Influence.

SPINOZA will have it, That when a *Jewish* Prophet foretold any Thing, he gave a Sign, a present Sign, which was a Confirmation of his Prophecy. You have the Sign within you, Sir; and are a true Prophet all over.

MAJORA *Animalia diutius visceribus Parentum continentur*, says *Pliny*: Nature gives to larger-siz'd Animals a longer Stay in the Womb of their Mother. Their mighty Limbs, and vast Frame of Body, are not so soon fashion'd and perfected, as
is

is the compendious Texture of lesser Animals.

So is it with the most Noble Arts and Sciences, with the most useful Inventions, when first brought to light. Every Man is taken up with unactive Extasy, and lazy Admiration; greatly pleas'd to be taught, and let into Mystery, and as well content to know no more than is taught him. Time passes silently on, and Ages steal away, before there starts up a studious, inquisitive Person, who bends his Wit to improve the Discoveries of his Ancestors, and raise them to their just Perfection.

Now of this Observation, I am of the Mind, there is not again in Nature so clean an Instance as the *Gout* affords us. The *Gout*, at first, pass'd for no other but an Evil Spirit, which an Exorcising Priest attack'd with Charms, before ever the Physician fell foul upon him with poisonous *Recipe's*.

THE Physician, purely to force a Trade, impos'd upon the People, That the *Gout* was a Disease. Having cheated them with this false Opinion, he plagu'd them with real Tortures: All which he was pleas'd to christen by the general Name of the *Therapeutick*

peutick Method; in which his barbarous Executions thus follow one another :

FIRST, *Pblebotomy*, then *Catharticks*, *Emeticks*, *Hypnoticks*, the ——— and all. And while the Inside of the poor Patient is thus miserably rack'd and confounded, he daubs the Outside with Anodyne Applications, Unguents, and Cataplasms. And when all is done, I'll give them my Body to practise on, [tho' I had rather the Executioner had it to dispatch outright] if plain Cathartick Gruel, and the Cataplasm of a fresh Cow-Turd, do not work greater Wonders than any Thing they can pretend to.

FROM *Germany*, nay, from beyond the *Alps* they come, with hard Names, exotick Cant, and baneful Poyson, to allay the Paroxism, and remove the *Procatarxis* of the *Gout*. But, God be thanked, their Practice decays, and must do more and more every Day, now that it is so plainly discover'd that the *Gout* needs no Remedy; not being in Truth, and proper speaking, a Disease, but a Sovereign Antidote against the most dangerous Diseases : And therefore People of the best Sense are content to let it take its Course; and not only so, but they are proud to publish the Satisfaction
they

they take in one or other Advantage which the *Gout* affords them.

FOR Instance, as to the Foreknowledge of the Weather : The *Gout* never twitches their Nerves, but they will be telling others what Changes are near at Hand.

Now, that which I propose is this : That People should not think it enough to know thus much of the *Gout*, but study to improve and increase their Knowledge : For no Doubt, more may be made of this Blessing, than ever yet was done by the happy Man that has enjoy'd it longest. I am perswaded, that if the fortunate Patient would be at the Pains to observe all the Motions of the *Gout*, in his pinching, smarting, galling Accesses ; in his gnawing, stabbing, burning Paroxysms ; in his evacuating, tender, remitting Recesses ; he might quickly come to wind a Storm so long before, that in a short Time, no Owners would think their Ship safe, but with a *Gouty* Master : Nor would any experienc'd Seaman, that wanted a Ship, offer himself to the Merchants, but upon Crutches.

POSSIBLY, here some nice Person may object, That 'tis a sad Thing to be a Cripple.
E ple.

ple. I reply ; In Lameness, two Things are to be consider'd ; The *unsightly Gait*, and the *afflicting Pain*.

AS to the *unsightly Gait*, set the *Italian Proverb* against it.

He knows not *Venus* in her perfect Sweetness,
Who has never lain with a *Lame Mistress*.

AND *Montaigne* tells us, that the same is said of Men, as well as Women : For the Queen of *Amazons* answer'd the Personable *Scythian*, who courted her to Love ; *ἀλκα χαλὰς οἰσῆι*, *Lame Men make the best Gallants*.

IN that Female Republick, to prevent the Dominion of the Males, they lam'd them (Arms and Legs) in their Infancy ; believing that they would be rather the better for the Use which they should make of them thereafter.

MONTAIGNE gives a Philosophical Reason for the Advantage accruing by Lameness, either to Men or Women ; *viz.* The Legs and Thighs not receiving their due Aliment, it falls out, that the Genital Parts above are the fuller, better supply'd, and more vigorous.

2. As to the *Pain proceeding from Lameness.*

I WILL not, to diminish that, tell the Objector a long Story from the Reasonings of *Aristotle*, or the Practice of *Cato*; but only pray him to consider the lower Sort of People, who know little of Example, and mind as little of Precept. Nature is their Guide, and this their familiar Practice: They call the *Phthysick*, says *Montaigne*, a *Cough*; the *Bloody Flux* is no more with them than a *Looseness*; a *Pleurisy* but a *Stick in the Side*: And as they softly name, so they patiently endure these Grievances.

IF the Mercenary Adversaries of the *Gout*, the *Doctors*, have any other Objections against a *Bone-Almanack* besides what I have answer'd, let them be publish'd: I will fairly and fully answer them also, or renounce my Reverence for the *Gout*.

O THAT I had an infallible Medicine, which would both certainly and speedily cause the *Gout*! [Wine and Women are tedious and uncertain Ways of purchasing the mighty Blessing:] I would not doubt but to take more of it, than ever *Daffy* did

of his *Elixir*, or any strolling *Mountebank* of his *Nostrum*.

THE *Fair for Rider's Almanack*, *Partridge's Almanack*, *Al—ch's Almanack*, lasts but one Month in the Year; but I might vend *Gout-Almanacks* and *Bone-Almanacks* all the Year round.

HERE I suspect, that the malevolent *Doctors* that get their Living by their mischievous Craft in practising on the *Gout*, will object, That all which I have hitherto urg'd in its Commendation, has a very great Allay: For tho' it is not dangerous, yet it is painful: Tho' the Patient has lucid Intervals, yet he has violent *Paroxysms*: Tho' he be a Prophet, yet the Spirit which inspires, rends him.

BUT of these Objectors, I would fain know, Whether holy, prescious *Enthusiasm*, be not a furious, ungovernable Impulse? Whether lucid Intervals are not more eligible, than a constant, weak, and sullen Light? Whether *Pain without Danger*, is not better than *Ease without Security*?

I AM of Opinion, That our Compositions are no more able to endure pure and unmix'd

unmix'd Felicities, than *Semele* (the Half-gone Mother of *Bacchus*) to abide the warm Congress of the *Olympick Jove*, circled with all his Glories.

YET, to silence Envy itself, the next Step we ascend, we shall see the *Gout* dealing to his Patients a Benefit so wondrous, refin'd, pleasant and useful, that he must be a very dull Creature, that can seriously think on this and not passionately wish, deliberately consider it and not heartily labour, by all honest Ways and Means to deserve the *Gout*.

4. *GOUTY Persons are most free from the Head-ach.*

THE Reason of which is this :

— THE heavy Recrements of the Blood and nervous Juice always fall downward to the *Gouty* Joints.

THE Nerves of the Head, the Fibres, and the Membranes ; whereof there are many plac'd above and under the Skull ; the two *Meninges*, the Tunics of the Nerves, the *Pericranium*, and other *Periostia*, the Muscles, the *Panniculus Carnosus*, and

and lastly, the Skin, itself, are all freed from a World of Torment, by Means of the Medicinal *Gout* ; which attracts to exterior remote Parts, vicious Humors of various Denominations, and there sets them on fire, wastes and evacuates them.

PERSONS much favour'd by the *Gout*, upon every long Absence of that best Friend of theirs, [Whether occasion'd by unknown Accidents, or unwise Recourse to the mischievous Tampering of a wicked *Doctor*] exchange their Freedom from the *Gout* for Pain more intense and dangerous. But of all other Pains, they are extremely subject to the *Head-ack* : Something of a Cloud (more or less) always hangs over their Brain : But as soon as ever the *Gout* pleases (forgiving their Ingratitude) to revisit them, presently the Weather breaks up, the Nerves are relaxed, the Fibres unmolested, the Membranes and Muscles recover their right Tone ; while the inimicus, contesting Particles, thrown off from boiling Blood and turgid nervous Juice, fall down to the remote Parts of the Body : And then the Understanding grows clear, the Thoughts brisk and active, and the Patient is fitted, whatever his Station and Employment is in the World, to do the Duty thereof better than ever.

I HAVE

I HAVE been told of several Sea-Captains, [and I have Reason to believe the Relator] who, during a Fit of the *Gout*, happening to meet the Enemy, bestirr'd themselves with a Vigour that forgot their Pain, and gave their Orders with a steddier Presence of Mind than ever they were Masters of before.

I HAVE the Honour to be known to a Person of Quality, who has oblig'd the Age with several instructive Pieces ; who never publish'd a sorry Trifle, nor ever any Thing so absolutely perfect, useful and entertaining, as when he lay under a Course of the *Gout*. Then would he dictate like an Angel, or (which is much the same) like a Man inspir'd, to his ravish'd *Amanuensis*.

THAT *Amanuensis* of his has told me, tho' he lov'd his Master very well, yet he was always sorry for his Recovery : For then his Strength fail'd him, and he was no more than another Writer ; I mean Writer of the first Rank tho'.

I KNOW nothing that a Man (when he enjoys the *Gout*) is unfit for, but Jumping, Running of Races, or Foot-Ball.

THE

THE *Amazons*, if they are not bely'd, coveted to admit Strangers *Flagrante Paroxismo*. Had *Montaigne* ever met with the *MS.* whence I have the Notice, he would have given us a Philosophical Reason for it.

THE *Gout* being thus beneficial, I bless myself to think, that any Patient should be so much his own Enemy, as to be weary of it ; any *Doctor* so much an Enemy to Mankind, as to offer at the Cure. But cure it they can't, whatever they pretend, unless they kill the Patient.

FOR my Part, I know no Difference in the Earth between a *Doctor of Physick* and a *Tinker*, save that the *Doctor* has more of the *Tinker*, and the *Tinker* more of the *Doctor* in him. For the *Tinker* effectually stops that particular Hole which he is hir'd to stop, tho' he makes two other for't ; but the *Doctor* does but disturb the *Gout*, which he undertakes to cure : And when the vicious Humours of the Body are not suffer'd to have their Course to the exterior, remote Parts, there to be sacrific'd on the *Internodial* Altars of the *Gout*, they revert with Fury and Indignation, dangerously assault the Vitals, diffuse their Venom over all the *Viscera*, corrupt the Stomach, but
more

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more especially affect the Head with violent Pains; which are often follow'd by dangerous Swoonings, a *Vertigo*, a failing of Memory, nay, and sometimes a downright *Delirium*.

THUS Physicians cure their Patients of the *Gout*! Then doubly blest'd are the Poor and Needy, who, when they have the *Gout*, and do not understand their own Happiness, cannot be at the Charge to get rid on't by a Cure of the *Doctors*.

NAY, beside the mischievous Consequences of their meddling, their very meddling, itself is a forer Pain than *Gout* a thousand Times. So that that Man's Intellectuals must not be right, who would not wish to have his Head-ach cur'd by the *Gout*, rather than by the *Doctors* Methods; *i. e.* by being purg'd and blooded, cupp'd and flux'd; stified with Spirit of Hartshorn and Soot, drench'd with Cephalick Juleps, and Waters cold as those that extinguish'd the Vital Heat of that Renowned, Thrice-illustrious Hero, hight Old *Simon the King*.

THE *Gout*'s a Specifick; a single, proper, and effectual Remedy for the Head-ach: By a strong Revulsion, it attracts
F morbifick

morbifick Matter from the nobler Parts :
And ever while you live, say I, keep Pain
from your Head, and Sorrow from your
Heart.

THE honest old *Beldam* made Sport for
her Neighbours, when she apply'd the
Clyster to her Forehead, the Part affected.
Again, when her Neighbours turn'd up
her blind Side, and play'd the Pipe at her
Virgin Avenue, that was a Jest to her.
' Marry Gap, quoth she, 'tis the upper
' End that akes, and you give Physick
' to the lower. But the Clyster was a good
Remedy for the Head-ach, tho' planted at
Distance; and so the *Gout*.

How necessary a Friend to the Head the
Medicinal *Gout* is, (keeping it easy, clean,
and free from all morbifick Matter which
disturbs the Brain) we might partly guess,
from the subtil Observation of the famous
Confucius upon *Gouty* Persons; which is
communicated to us by one of the chastest
Historians among the veracious Emissaries:
For the *Chinése* are blest'd with the *Gout* as
well as the *Europeans*.

' IT is possible, said that wise *Mandarin*,
' for a *Lame Gouty* Person to be a Knave :
' Even in our own Country have I known
3 ' some

‘ some such : But who ever knew a *Gouty*
‘ Cripple that was a Fool?

IN a Book of that great Master of *Morals* and *Politicks*, presented by a *Mandarin* of *Confucius*’s own Race, to a Learned Jesuit who has enrich’d the King of *France*’s Library with it, [But I suppose the Book was there repositied since a certain Person finish’d his Travels] these further Remarks are deliver’d :

‘ NATURAL Fools never acquire the
‘ *Gout* : The Sons of *Gouty* Persons are
‘ defended from Dulness and Folly by the
‘ Sins of their Parents : Or if in their Mi-
‘ nority their Understandings happen to lie
‘ a little backward, they shall no soon-
‘ er enter on their *Gouty* Inheritance, but
‘ a bright Illumination brings the same for-
‘ ward. Whatever a Man’s Natural Pow-
‘ ers are, they are so improv’d by the *Gout*,
‘ so refin’d, so heighten’d in the *Paro-*
‘ *xysm*, that am almost tempted to call it
‘ a Sort of Natural Inspiration.

Facile est inventis addere :

WHAT the Noble *Confucius* has admirably well observ’d of the *Gout viz. That it is a perfect Deletory of Folly* ; prompts me

to think, that it would be worth Enquiry, whether the *Gout* is not as effectual against Madneſs : And we may reaſonably believe that it is ſo, if upon Examination it ſhould be found that there are no *Gouty* People in *Bedlam*. And then for the Recovery of thoſe poor Creatures to their Wits again, it will not need much Conſideration, whether they ought not to be excus'd the hard Blows which their barbarous Keepers deal them ; and the *Therapeutick* Method of *Purging, Bleeding, Cupping, Fluxing, Vomiting, Clyſtering, Juleps, Apozems, Powders, Confections, Epithems* and *Cataplaſms*, with which the more barbarous *Doctors* torment them ; and inſtead of all their Learned Tortures, indulg'd (for a Time only) a little Intemperance, as to Wine or Women, or ſo ; or the Scholar's Delight of Feeding worthily, and Sleeping heartily ; whereby they might get the *Gout*, and then their Madneſs were cur'd.

MANY and great are the Advantages which accrue to mortal Man from the *Gout* ; as cannot but ſufficiently appear to your Worſhip from what I have (in running Haſte) obſerv'd : But far more numerous, and unconceivably vaſt are the Improvements, which a Man worthy of the *Gout*, and ſenſible of his Happineſs, might,
with

of the GOUT. 35

with attentive Care, and sedulous Observance, make. Yet I shall not insist on conjectural Topicks, to do Justice to so effectual a Promoter of the Safety of Human Life, but proceed on those Benefits which are the Objects of Sense: So that if there be any Person, that shall think or speak ill of the *Gout*, he must be one that does not desire, or deserve to live.

It is a lofty Height to which I have advanc'd your Worship: Four steep Ascents you have already climb'd; but the Honour of the *Gout*,

Caput inter nubila condit.

CAN your Head bear to mount a Fifth? But why do I ask that Question? The *Gout* itself will enable you.

5. *THE Gout preserves its Patients from the great Danger of Fevers.*

GOUTY Persons, by Reason of a fix'd *Dyscrasy* of the Blood, are not obnoxious to Fevers. As they live free from the dreadful Pains of the Head-ach, so likewise from the scorching Heat of Fevers.

EVERY

EVERY one knows, that a Fever is a high, disorderly Motion, or Over-boiling of the Blood : Which seldom or never happens to *Gouty* Persons ; because the malignant Recrements of the Blood, and nervous Juice, which occasion Fevers, continually deposited in the Joints of *Gouty* Persons ; are there imprison'd, water'd, and consum'd, by the purging, healing, cleansing, sanative Fire of the burning *Gout*.

THERE is a natural Motion and Heat in the Blood, depending partly on its proper *Crafs* and Constitution, [For being compos'd of Spirit, Salt and Sulphur, (Principles vigorous and active) it spontaneously grows turgid and tumultuous, like generous Wine in narrow Vessel pent ;] and partly to the Ferment implanted in the Heart which rarifies the Liquor passing thro' its Channells, and forces it to rise with Effervescence frothy.

THE præternatural Ebullition of the Blood is caus'd either by some extraneous, heterogeneous Mixture, or from the immoderate Exaltation of its own natural Spirit, or Sulphur ; which when it happens, presently a high and quick Pulse follows : The Blood, like a sulphurous Liquor,

quor, taking fire, diffuses its burning Heat all over the Body.

THE vast *Sicilian Chafins*, which vomit flaming Heaps of Matter, sulphurous and combustible; what are they, but Nature's Emblems of a burning fiery Fever? And when the Poets fable, That haughty *Typhæus*, big *Eryx*, and bold *Enceladus*, deep bury'd in the Earth by angry *Jupiter*, belch out those Fires which waste the Country, and fright the Inhabitants; what mean'd they to denote, but the Restlessness of strenuous Heroes, [for want of the *Gout* to withdraw the Feverish Fuel] frying in Flames merciless and destructive?

METHINKS I pity the Young and Healthy, whose Blood flows temperately, and never knew Disorder: I pity them, I say; not for their present Ease, but because of their imminent Danger.

FOR when a *Royal Sun* of *France* blazes and perishes in Flames, painted by a brave *Russel's* masterly Hand; when a vanquish'd Admiral shifts off in Boat inglorious; a King of equal Valour, from a safe Station, all the while beholding the *Monsieur's* prudent Care to preserve a great Commander: When a haughty *Mareschal* is beat out of
the

the strongest Bulwark, that fenc'd his Master's treacherous Rapine ; and, to induce that Master of his for once to keep the *Cartel*, can (in Spite of all his Blustering) part with his Sword : When Rebel Invaders are disappointed, and execrable Assassins punish'd ; at such tempting Occasions as these, who can forbear a rightful, lawful, and brim-full Glas ?

YET on so solemn a Festival, if the Healthy gives Nature but a Fillip, it may perchance throw him into a Fever, and that Fever perchance cost him his Life : Whereas the Man that's obnoxious to the *Gout*, chearfully ventures the Duty of the Day ; well knowing, that when the worst comes to the worst, 'tis but roaring in *Purgatory* some forty Days, or so : And by that time the *Gout* has wasted and cleans'd off the Tartarous Recrements of undigested *Falern* ; who knows, but good News may come to make another Holiday ?

PURGATORY, which cleanses the Souls of the Departed from their Filth, which sets them out of the Danger of the Lake, and renders them (like burnt Tobacco-pipes) clean and pure, and fit for *Paradise*, is a true Picture of the Fire of the *Gout* ; which spends the morbid Matter, that
might

might otherwise throw the Body into a hel-
lish Fever.

INDEED, *Infidels* and *Hereticks* may ob-
ject, and say, That perhaps *Purgatory* is
but a false Story : But no Matter for that ;
for grave Authors teach, that a false Story
may be a true Picture, and serve to illustrate
as necessary a Doctrine as that of *Purgatory*.
But in this I am positive, that neither a false
Story, nor a true one, can illustrate a more
infallible Maxim than this ; That the pur-
ging Fires of the *Gout*, withdraw the Fuel
from the destructive Fires of burning Fe-
vers.

THOSE learned and worthy Authors, that
write of *Devils* and *Spirits*, and know the
Natures and Orders of them as perfectly
as Heart can wish, tell us, that there be two
Sorts of them, *White* and *Black*, *Good* and
Bad : So is it certainly with Diseases.
The *Gout*, if it be lawful to call it a Di-
sease, is a good and useful Disease, a *White*
Devil : The Fever, a bad and hurtful Di-
sease, a *Black* Devil ; the Devil of a Di-
sease, or a Disease that is the Devil ; whom
if ever the Physician casts out, I'll swear it
is by Compact. Whereas the *Gout* is an
honest *Febrifuge*, the Operations thereof
G natural

natural and intelligible; something painful indeed, but there's no Magick in them.

By the Way, if the Physician cures or casts out *Black Diseases* or Devils, by Compact with *Black Devils*; may it not be said to be a double Wickedness? For I took it to be the *Roman Priest's* ungodly Office, with rumbling Exorcisms, to eject them.

BUT this is the Fault also of other Dealers: There's nothing more common among them than to encroach upon one another's Trade. Could Tyrants inflict Fevers, they would never make Use of Rack or Gibbet, Axe or unrighteous Judge, unless the Object of their Fate were an honest, *Gouty* Fellow: For the *Gout* would soften the feverish Infliction, as the *Popish* Printer did his Father Confessor's *Penance*, when he boil'd the Pease which he was requir'd to put in his Shoes before he took his Walk.

THERE is not certainly a severer Torment than a burning Fever, nor a more Sovereign Antidote than the Medicinal *Gout*. So that 'tis a Truth, clear as the Sun, If more People had the *Gout*, fewer would die of a *Fever*.

HAVING plac'd these Things in so clear a Light, I am strongly perswaded, that not your Worship only, but the Generality of the Age will set their Prejudices aside, and yield to the happy Force of the many useful Truths, which by the bright Illumination of a violent *Gout-Paroxysm* I have here discover'd: So that hereafter, instead of the old parting Compliments, — *Save you, Sir; God keep you in good Health;* I question not but we shall say, — *The Gout defend you, Sir; God give you the Gout.* For we ought not to hope for a Blessing without the Means.

To wish a Man the *Gout* is to wish him that which withdraws Fuel from Diseases, and preserves Life at so cheap a Rate: It costs a Man not a Penny more than Patience.

It has been the Opinion of some Writers, that none can be sav'd who die of the *Plague*: But in judging of the Future State of others, I think it best to venture being mistaken on the charitable Side; and therefore I would sooner believe, that none can be damn'd who have the *Gout*. And I must tell your Worship, that I have known a less probable Sign of Salvation given by a Dissenting *Rabbi* to his Hearers.

WHEN *Mercury*, by the mighty Power of a Verse (borrow'd from that great Architect, *Homer*) heav'd up the aspiring Mountain *Pelion*, and pil'd it entire on Heav'n-shouldering *Offa*, and then help'd *Charon* up to the Top; the poor old Ferryman complain'd, That the Distance from the Earth was so great, that he could not see what was done there.

I AM much afraid, Sir, that this uppermost Step of Ascent on which I am going to seat your worship, that you may have a full View of the amazing Excellence of the Medicinal, Useful, Health-restoring, Soul-enliv'ning *Gout*, will place you at such a vast Distance above Terrene Things and Notions, that you will not be able to discern the true Proportion of that Benefit which crowns the Honour of the *Gout*; at least, not so plainly as I could wish.

6. TO crown the Honour of the *Gout*, *It is not to be cur'd.*

THE *Gout* defies all your gross *Galenical* Methods, and all your exalted Chymical Preparations: For the conjunct Causes thereof (as the Learned *Willis* confesses) lie in Parts so very remote, that the Virtues

tues of no Medicines can reach them. And Heaven be prais'd for it ; For why, Sir, would you *Cure* [as you call it] the *Gout*, which gives you Pain without Danger, a better Taste of Health by an Acquaintance with Pain, a Knowledge of future Things, Freedom from the Head-ach, and from Fevers ?

BLESS us ! That any Man should wish to be rid of the *Gout* ; for want of which he may become obnoxious to Fevers and Head-ach, be blinded in his Understanding, lose the Taste of his Health, and the Security of his Life.

I HOPE you and I, dear Sir, shall be better advis'd : And to shew that we are so, and at the same Time to set the World a good Example, I hope we shall neither of us ever tamper with the *Doctor* for the Cure of the *Gout*, which really and truly is incurable, unless the Patient be to be kill'd ; which is what the *Doctor's* Medicines aim at, perhaps not what he directly aims at himself : For his Heart is chiefly upon his Fee ; his Prayers, that his Patient may neither die nor recover ; at least not die while he's worth a Penny : But when his last Penny is spent, then the miserable Creature is forsaken, like the poor Woman in the

the Gospel, and may perish for all him, unless Heaven has a Miracle in Store for a poor Sinner that has been tormented by a nasty D—— before his Time.

BUT lest I should be thought, in Vindication of the Honour of the *Gout*, too severe against the Pretenders to cure it, I shall argue against them from their own Confessions.

WE may say of every *Medicaster*, whether a College or a Stage-Doctor, *Habemus confitentem rerum* ; The whole Clan of them are *Homicides* by their own Confession.

OTHER wicked People put on the Guise of Honesty, for the better perpetrating their Crimes ; but Physicians own the R——y of their Art. Indeed, to save themselves from publick Infamy, they give this softening Turn to their scandalous Cause. The Principles of their Art, they say, are difficult to be understood, and uncertain to be rely'd on : And then also the Temperament of the Body on which they practise, can be but guess'd at : So that the Success of the most Learned Practitioner can be but casual.

Now

Now that after this, these Men should be entertain'd, and so general Admittance given to their Practice, does evidently prove, That the Generality of Men, when they lose their Health, lose their Wits together with it.

I WILL allow, that it were reasonable for a Sick Man liberally to part with his *Guineas* for his *Health*, if the *Doctors* (that have their Money in Hand) were sure of restoring Health, or upon Failure would refund: But to pay down ready Money for a Lottery-Chance, where 'tis great Odds but the Adventurer increases his Malady, and hastens his Death! I, for my part, declare against it; and am perswaded, that no one who considers rightly, but would keep his Money, and bear his Burthen.

A SPARE and easy Diet shall be always my Physick; and I will leave it to Nature to do her own Work.

BUT let us come to some more particular Acknowledgments of these deadly Enemies of Mankind.

GALEN, that is still rever'd as a God by modern Practitioners, acknowledges it impossible

possible to find out a Medicine that shall do any great Good one Way, and not do as much Hurt another.

THE Learned Dr. *Hammond* fatally experienc'd the Truth of this Acknowledgement : The Medicine which was prescrib'd him to cure the *Gout*, mov'd the Gravel from his Kidneys, which being too big to pass the *Ureters*, choak'd the Channel, and depriv'd him of his Life that Way.

CORNELIUS AGRIPPA tells us of one *Rasis*, a Physician of Note, who considering the foolish Credulity of Patients, and the contentious Ignorance of Professors in Physick, advis'd, That never above one *Doctor* should be made Use of at a Time ; giving this Reason, Because the Mistake of a single Man was less dangerous. And I would advise never to use any : For as the Mistake of one Man is less dangerous than of a Consult of them, so the having nothing to do with any one, is less dangerous than the Mistake of one : For Nature can commit no Mistake ; but, if not loaded with Luxury, nor disturb'd with Physick, will vigorously strive to throw off every noxious Disease.

SUCH

of the GOUT. 47

SUCH the *Gout* is not: For Nature throwing off morbidick Matter to the remoter Parts of the Body, does designedly beget the *Gout*, and make Use of that admirably Remedy to cure Diseases already gotten, and to prevent others.

BUT it is not mere Reason which I rely upon, when I advise Men to trust Nature alone for their Recovery, and never go to a Physician: I have the greatest Authority to support my Advice, 2 *Chron*, xvi. 12.

ASA, in the 39th Year of his Reign, was diseas'd in his Feet, [as I am now, which hinders me from running to my Commentators;] but I remember the Phrase of the *Septuagint* is, *μαλακίᾳ τῶν ποδῶν*, his Feet were soft and tender, [swelled with the *Gout*, that must be the Meaning] until his Disease [*Gout*] was exceeding great; yet in his Disease, [*ἐν τῇ μαλακίᾳ αὐτοῦ*, in the extream Softness and Tenderness of his *Gout*] *he sought not to the Lord, but to the Physician.*

I DO not see how our *Doctors of Physick* can evade the Force of this Text, in Defence of their Profession: For 'tis a very weak and precarious Reply which they make, when they tell us, That *Asa*
H is

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is blam'd, not directly for *Seeking to the Physicians*, but for not *Trusting in the Lord* when he fought for them.

Now I will grant these Gentlemen, that it is the Duty of Patients to *trust in the Lord* when they *seek to the Physicians*; nay, it is their Duty to *trust in the Lord* then above any other Time; for then they run themselves into those Hazards, that (if the Lord does not help them) 'tis odds but they miscarry.

BUT I would have these Physicians, who make but sorry Interpreters of Scripture, to consider, That the Text sets *Seeking the Lord* and *Seeking the Physician*, in Opposition to one another; plainly enough implying, that the former was his Duty, the latter his Fault.

BUT our Physicians, it seems, would have the Sick *seek to the Lord*, and them both; as if the Lord could not do his own Work without them.

Odi profanum genus -----

HENCE

HENCE, Sir, it is plain to me, that they are an Order of Men that care not much what they say or do to uphold their own Honour, and keep their ungodly Trade a-going. But therefore I would wish all unhealthy People, who have bought their Misery of the *Professors*, and all honest Gentlemen, who are preserv'd by the Salutory *Gout* in the Land of the Living, to prefer a *Bill in Parliament* against this destructive Order of Men, that by a strong *Cathartick Act* they may be purg'd out of his Majesty's Dominions. I will engage, that there's never a Family in the Nation but shall by this Means (besides their Health) save their Taxes; so that a vigorous War may be continued against *France* till the *Monsieurs* are not worth a *Livre*, and Nobody with us ever the poorer.

FOR such an useful Decree, we are not without a Precedent in History.

THE wise *Romans* under *Marcus Porcius Cato*, banish'd *Physicians* not only from *Rome*, but also from *Italy*: Which Counsel, it may be reasonably thought, contributed not a little to the Increase of their People: For as where the most *Law-*

yers are, there the most Quarrels and Contentions; so where the most *Physicians* are, there are the most Funerals: And some say, where the most *Divines*, there the most Differences about Religion. But that's not the Fault of the *Divines*; for if the Magistrate would let the strongest Party alone, they would force all the rest to be of their Opinion.

BUT I am afraid I forget myself, in too long a Digression. What I ought chiefly to insist on, is the Superlative Excellence of the *Gout*, which is never to be remov'd.

THE Fear of losing a Blessing, takes off from the Pleasure of enjoying it. Thieves may plunder your House; Age will ruin your Beauty; Envy may asperse your Reputation, Bribes corrupt your Faith: But the *Gout* is a sure Inheritance; neither Thieves, nor Knaves, neither Time, nor Envy, nor any Thing else can despoil you of it.

A MAN may himself, if he has a mind to't, squander his Estate, blemish his comely Form, injure his Fame, and renounce his Honesty: But let him get rid of the *Gout* if he can. That Blessing he may

of the GOUT. 51

take Comfort in. being secure that 'tis for his Life.

THEY say, there's more Care and Trouble in keeping an Estate, than getting it. As for the *Gout*, there may be some Trouble in getting it; tho' that is mix'd with Pleasure too; but no Man is put to the least Care or Trouble for the safe-keeping of the *Gout*. He may endure Misery enough, indeed, if he seeks to the *Physician* for the Cure of it.

YOU cannot be always young and handsome; but *gouty* once, and *gouty* ever.

THENCE came the Proverb; *Drink Claret, and have the Gout and drink no Claret, and still have it.*

THE *Gout*, 'tis true, is the Reward of some Works; but there's no Forfeiting it, and therefore 'tis preferable to a *Crown Imperial*.

POSSIBLY a wise and worthy Person may secure his Virtue against dangerous Temptations, but then he must be always upon his Guard. But let him take as little Care of himself as he pleases, he shall

shall never have the less *Gout* for his loose Way of Living.

BUT possibly it may be objected; That the *Gout*, curing other Diseases, and not being to be cur'd itself, becomes an Encouragement to Intemperance and Lust. The Lustful and Intemperate drink and love on; reckoning that the *Gout*, will carry off the evil Consequences of wild Excess, and foolish Passion.

Now I will not lye for the *Gout*, as much as I honour it: If it were not for this one ---- Abatement, 'twere Physick for an Angel.

BUT that the Reader may not reproach me for a gross philosophical Error, I declare, that I do not mean for *the Spiritual Substance of an Angel*; for that (I well know) needs no Physick, of one Sort or other; but for the Corporeal Vehicle which an Angel may chance to assume: Which Vehicle being rectified by the *Gout*, may, with less Trouble, be actuated by the Angel.

SIR, I thought to have taken a longer View of the Excellency of the Noble *Gout* from this sublime Ascent, which represents
it

it with its greatest Advantage, the Advantage of being incurable : But alas! the violent *Paroxysm* which I have labour'd under for these Three short Days and Nights abates: The Intensements of my Pains considerably remits ; and therefore I am forc'd to break off abruptly: For I am sensible, that no Man can do Honour to the *Gout* by a just and adequate Panegyrick, but he that at the Time of writing feels it in Extremity.

F I N I S.



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